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WEEKLY REVIEW.

—On Sunday evening last news was received in Bombay of the death of Admiral Cockburn, in the Viceroy's house at Calcutta. On Monday evening, intelligence was received of the death of the Viceroy himself, not in his own house, but at the Andaman Islands, and by the hands of an assassin, cut down in an instant, by a stroke from behind, in the prime of life, in the fulness of health and vigour, at a moment when no thought of an enemy was present to his mind. The whole country, the whole empire is touched by this stroke, unprecedented in its magnitude. It was known in England before it was known in Bombay, or even to the public of Calcutta, and was, in almost all parts of the world where Englishmen are congregated, the great subject of conversation on Tuesday last. The whole Empire has been affected by the stroke, but not in the sense in which the murderer imagined. These ignorant Mahomedans have the idea that in striking down the men who occupy the highest posts and who preside over the administration of affairs here, they are dealing blows at the Government itself, and that these have only to be repeated and there will be an end of the British Empire in India. They entirely fail to understand the nature of our institutions. The Mutiny might have taught them that the source of the power here exercised, lies a good deal deeper than the individuals who happen to have the charge of affairs, and that it is a very simple matter to supply office-bearers in the place of those who fall. In the Mutiny, the men of highest rank were not struck down; and it is this portion of the experiment that a number of fanatical men seem to be determined to complete. We have no intention to deny that there are a considerable number of Mahomedans who are without sympathy for deeds of this kind, and who are, if not content with, yet resigned to, the British rule. It is nevertheless a truth abundantly attested by facts recorded in the history of the last twelve centuries, that there is something in the Mahomedan religion that very naturally puts murderous thoughts into the heart. In the history of the spread of this system in the world, the only triumphs recorded are those of the sword; the sword and the sceptre go together; the next best thing to the conversion of an unbeliever, is the killing of him. There has been a disposition on the part of our high officials in Upper India, to listen to their *amlahs* and believe that the Mahomedans are in a high degree trustworthy. The recent work of Hunter on the Mussulmans of India, written, we believe, at the suggestion of Lord Mayo, is very much a plea in their behalf. We should be delighted to think that they had shaken off some of their hereditary fanatical ideas; many of them doubtless have done so; but we may err if we too readily take this view of them as a body. There is the fact that Liakut Ali, one of the prominent villains of the mutiny, lived in this Presidency for years, mingling with Mussulmans of all classes, without the slightest report having been made to the authorities. The Mahomedans have been conspicuous for their neglect of the means of obtaining an English education furnished by Government, while they have enjoyed the help of Government, in their Madressas, in getting an abundant knowledge of their own lore. The effect of this has been anything but happy. They suffer directly from ignorance and ineptitude; and indirectly from the progress made by the Hindoos, who are gradually moving into a position of comparatively higher social importance. With the liberal views that prevail in these days among Englishmen, there is some danger of an undue relaxation of authority on the part of Government. We are as liberal as any body in our ideas, but, while the world is constituted as it is, the stability of a state is a good deal connected with the manifestation of authority. The safety and welfare of the subject demand that the ruler should be invested with power that can make itself felt wherever and whenever the occasion demands. This is a very different thing from despotism, and ought to be present in a republic as much as in a monarchy.

—The Bombay Association have sent a Memorial to the Supreme Government, praying that the privilege of being tried by a jury of their own countrymen may be taken away from Englishmen in India. We agree with them in thinking that in a number of instances, such juries seem to have been unduly biassed in favour of the prisoner, and men about whose guilt no one could reasonably entertain a doubt have been acquitted. We have freely expressed our opinions at the time when such cases came under notice. It would seem that the very existence of caste among the natives, enabling them to combine and carry out their own ends by unapparent means, tends to foster a feeling of clanship among Europeans, and such a feeling might sometimes betray them into verdicts unduly favouring an English prisoner. But we hardly think that the employment of composite juries will be likely to remedy this evil. We would rather do away with the juries altogether, and throw the responsibility of judgment upon the judge. When a judge is appointed, the presumption is that he is competent to adjudicate. With judges that are judges indeed, there does not seem to be much need of jurors, men who take up and lay down all responsibility, for their action as a jury, within a few hours.

—A friend at Peshawur writes us:

"We had a very beautiful view of the Northern Lights here on Sunday night last, the 4th instant. It was for the first hour or two (10 to 12 P.M.) like a very beautiful sunset, only the deep pink red tinge was of a more heavenly colour perhaps, truly a dim religious light. By and by long streaks of shining light shot up towards the zenith, like rays of the setting sun, except that they were parallel and did not converge to one centre."

This remarkable aurora seems to have been observed over a large part of India, even in the Peninsula. Simultaneously, telegraph operators report a great magnetic storm all over India, disturbing the currents seriously. It will be in correspondence with former observations, if some great disturbance in the photosphere of the sun should be reported by the spectroscopists as having occurred on the 4th instant.

—The same friend says:

"I am very glad to hear the glorious news your paper gives of the revival in Bombay. Which would the world prefer, this, or the excitement caused by wild speculation such as Bombay was the scene of a few years ago? How different the results of the two. The people perhaps most offended by the present movement are the Pharisees of the present day, the respectable, decent people, who look on all heart religion as fanaticism."

We have received letters from other friends, former residents of Bombay, now at home, expressing their joy in this work of grace. Perhaps nothing would surprise these more, than the attitude of indifference, the refusal to identify themselves with a work in which grace and power of the Holy Spirit are so marvellously manifest, on the part of some whom we have regarded as pillars in the church.

—It seems that we *might* have received the news of the Viceroy's assassination first from England, where it was known many hours before it was in Bombay.

—A correspondent objects to our having admitted to our Epitome a notice of the meeting of the Bombay Church Union. Why not? Our readers wish to be informed of these things, even if they do not sympathize with them. By the by, what churches are united in this *Union?* We supposed that only half of one Church was represented in it.

—It may serve to correct the notions that some Natives still have of the motives that bring missionaries to this country, to call their attention to the fact that a missionary of the American Methodist Episcopal Mission in Northern India, has given Rs. 40,000 of his own money for the founding of a theological training institution.

—The Annual Meeting of the Bombay Auxiliary Bible Society was held on Tuesday, in the Town Hall, the Rev. J. S. S. Robertson in the chair. The Report was read by the Rev. D. C. Boyd. We hope to notice it when it reaches us in print. Interesting addresses were made by the Rev. Dr. Wilson, the Rev. Mr. Cooke of Malligaum, Rev. Dr. Wynkoop of New York, Rev. Dr. Maclay of the Methodist Episcopal Mission in China, the Rev. Chairman, Captain Oldham, and the Rev. A. Hazen. Mr. Hazen held in his hands the last pages of the new edition of the Marathi Bible, carried through the press under his supervision during the last year.

Mr. Hazen has given his heart and mind and strength to this labour of love, amid sore trial caused by domestic bereavement, and his name will naturally and affectionately be associated with this edition of the Marathi Scriptures.

—The corner stone of the Baptist Chapel in Bellasis Road, was laid last Monday. The Rev. E. Edwards read a paper giving an account of his five years' ministry in Bombay, and of the way in which a church had been gathered and thus far led. The corner stone was laid by E. Hingley, Esq. Remarks were read by Mr. Hingley, the Revs. William Taylor and Dr. Maclay of the American Methodist Episcopal body, Rev. C. Harding, American Mission, Bombay, Rev. J. Small, Free Church Mission, Rev. Mr. Gregson, Baptist Mission, Agra, and Mr. Bowen. The addresses were all of a most fraternal character, expressing hearty interest, and cordially wishing God-speed to the church in whose behalf the building was being erected. The building, by the by, promises to be a very handsome and commodious edifice.

The Bombay Guardian.

SATURDAY, FEBRUARY 17, 1872.

THE LAW'S WEAKNESS.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. (Romans viii. 3.)

There is now no condemnation to the man who is in Christ; why? because his sin has been already condemned and dealt with in Christ, in the flesh of Christ, who offered himself for sin, and obtained the Spirit for believers, that the righteousness required by the law might be fulfilled in them. Observe how the Spirit is made conspicuous in almost every verse of this 8th chapter; in the 7th there was no mention of him. The struggle described should precede the reception of Christ, and would, in every instance, but that the receiver is so often imperfectly taught as to the extent of the dominion which sin has over him; and when he comes to see the length and breadth of God's law, he gets panic-struck and forgets that he has taken Christ for his all in all; as Peter, beginning to walk on the waters, when he saw the waves foaming and raging about him, lost faith and was ready to sink. It is only in a hand to hand contest with sin that men learn its power, and discover that with all the motives their intelligence can bring to bear upon their will, they are utterly impotent to overcome it; they who received Christ before they had this experimental acquaintance with sin, when they get into this fight lose for a time their knowledge of Christ's delivering power, and are even persuaded perhaps they have never experienced it at all; when they get the faith which their situation demands, it seems like a second conversion, or as the first genuine conversion; at all events, it is only now that they come to be endued with the power that belongs to the children of God.

Duly to apprehend the significance of the statement here made, let us go back for a little to the last verse of the preceding chapter. So then, says the apostle, in concluding his account of the way in which the commandment slew him, 'with the mind I myself serve the law of God, but with the flesh the law of sin.' I myself, I by myself, disjunct from Christ, without the Spirit, what is my state? I am enlightened as to the excellency of the law and its claims upon me, and I bring my utmost powers to bear upon the work of securing obedience to it; I summon all those mighty considerations which my intelligence gathers from heaven, earth and hell, to secure a conformity in my will; but all is in vain; every time that I come into the presence of temptation, I fall. I then go to my closet, I weep before God, I repent in dust and ashes, I abhor myself, I restrengthen myself for the conflict, and—again I fall. Take away Christ from me, says Paul, and this is what I am. It is a great mistake to suppose that in the school of Christ our natures get improved, so that we require less aid from Christ; a very great mistake. All our improvement is in our hold of Christ. So Paul says: "It is not I that live, but Christ that liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Instead of getting his nature improved, so that he became able to walk alone, he learned more and more how absolutely dependent he must ever be on Christ for the least ability to render acceptable service to God. It seems to be marvellously difficult for one to grasp this divine conception of man's sanctification. Men have it thoroughly inrooted in their minds that they know how to make themselves better; that holiness must just be going further forward in a path well-known to them, the path of self-reformation. There was a man who was subject to some sin, well-known to himself, not to others. The commission of this brought such a measure of humiliation and self-loathing and anguish into his heart, that on one occasion he went to God and made a solemn vow, an awful compact, that if he ever committed that sin again, God should damn him, irrevocably. He solemnly swore that he would renounce all title and interest in the mercy of God, and go down to perdition, if he ever were guilty of the unpardonable weakness again. This should be to him the unpardonable sin. Now surely, whatever strength there is in the human will, whatever power in human resolutions, whatever resources man can find in himself or in the world, in a word, all the forces at man's command are leagued together to hinder this sin from being done. Hell itself is throwing open her doors that the poor sinner may see the unquenchable flames, and learn to avoid the temptation that would take him to that dread region. Now what was the issue of this great contest? Surely it is not conceivable that when the miserable sin has been seen in all its vileness, and when hell has been made fast to it by a solemn league and covenant, it is not possible that the man will succumb to it? Yet this was the very thing that occurred. Notwithstanding that tremendous vow, the temptation came to the man and conquered him as easily as Samson was conquered by Delilah; and he found himself under the awful condemnation which he had invoked upon his head. This is not an imaginary case, but a most real one. It is very true that it takes two to make a bargain; and that man's renunciation of the Gospel-given title to salvation does not imply God's renunciation of the right to save. But this instance strikingly illustrates the truth brought out in Romans vii. It shows that the clearest possible conception of duty, and all the sanctions that the law can bring to bear, have no power to secure obedience. This man saw that the law was holy, just, and good; he delighted in it after the inner man; he knew that without holiness no man should see the Lord; in his mind he abhorred the sin; and yet he was absolutely impotent to overcome it. He that committeth sin is the servant of sin. We see then that no amount of conviction is conversion. It merely brings us to the border of it; another power altogether must bring us over that border; the power of the Spirit of God. Oh what a mistake many are making, who suppose that Christ saves them by showing them the way of righteousness; by enabling them to better their natures. They talk of growing in grace, but lose sight of the meaning of the word grace, and fancy it is piety, something to be self-developed; whereas the word means something *given* of God. Left to himself, the highest angel in heaven has no more power than that which is seen in the Paul of Romans seventh; but his angelhood consists in his union with God, whereby he derives from God all that his nature requires. And if there were among us a perfect man, he would, by the necessity of the case, be the humblest man. When I am weak, then I am strong; I must get rid of the notion of my own separate ability, and learn the blessed art of bringing Christ into every act, word, thought of my life; my life must be hid with Christ in God, and Christ's life must be manifest in and through me. I must stop building my ladder to heaven, and must recognize that which God has let down from heaven, even Christ, who is the way, the truth, and the life.

WHAT IS TRUTH?

Aristarchus being with us. (Acts xxvii. 2.) With *us*; the writer of this book was again with Paul; how he now came to be with him does not appear; perhaps he obtained permission to go with him as his servant, to relieve the centurion of the trouble of making provision for him. Whether Aristarchus continued with them after they left Myra we cannot say. At Jaffa once I hired a large native boat to take me to Beyrout. The next day when I came to embark I was surprised to find it crowded with passengers, and among them some prisoners of state going under an escort to Acre to be executed. This will give an idea of the loose way in which bargains of this kind are regarded in the east, or perhaps it simply shows that the eastern mariners do not understand such a thing as a man's engaging a large craft all for himself.

The fast. (9.) This was the day of atonement. It was now the month of October, 2½ years after Paul's arrest in Jerusalem.

With our own hands. (19.) If there was work to be done for the good of others, Paul was ready to do it, without much considering whether it was clerical or not.

God hath given thee all them that sail with thee. (24.) This shows that Paul had been praying earnestly for their deliverance; not merely for his own safety but that the company on board might all be rescued from death. And God was pleased to answer the prayer in such a way as to show that their deliverance was in answer to his prayer, and that consequently the God whose he was and whom he served was the one living and true God. Can we believe that this testimony was in vain, and that none of this large company believed on Jesus whom Paul preached? We are not told, but it would be sad to think of their having been so marvellously delivered by Paul's benignant Master, without the heart-submission of any of them.

Except these abide in the ship ye cannot be saved. (31.) He had a positive assurance from God that all should be saved; yet here he indicates a possibility of the contrary. They were to be saved, but in God's way, and not theirs. Suppose Paul had said, their salvation is certain; God hath said it and it must be; I need not then trouble myself, or inter-

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pose this way or that way; just let me believe, and let things take their course. This would seem very pious to some; but Paul took a different view altogether.

Having taken nothing. (33.) Not that the 276 souls on board had remained a fortnight without absolutely tasting a mouthful; but they had eaten no regular meal.

Willing to save Paul. (43.) These selfish men were actually ready to kill Paul with the other prisoners, though they owed him their only hope of deliverance. They had been some months with him, and must have seen his holy, religious walk and conversation, and the evidence that God was his God; yet their natures remained unchanged. If this account had been written by one more intent on glorifying the apostles than on telling the truth, we should doubtless have an account of a great revival of religion on board. It is evident that Paul had obtained a great influence over the passengers and others on board, from the deference paid to his suggestions, and it is quite possible that his testimony may have been blessed to the good of those on board; but the book of the Acts is simply a selection of specimen facts illustrating the work and experience of Paul and other Christian workers.

A murderer. (xxviii. 4.) The fact of his being a prisoner, on his way to Rome under a strong guard, suggested this idea.

Said that he was a god. (6.) Not merely because of his escaping unharmed, but because of the quiet assurance manifested by him from the first, that he would not suffer.

Honoured us with many honours. (10.) Paul must have directed these healed ones to Him in whose name he did all, and revealed him as the Saviour of sinners. There were some Romans on the island and these could interpret.

Paul called the chief of the Jews together. (17.) He was encouraged and comforted by the sympathy of the Christian brethren in Rome; but he would not rest content with this; he must be fulfilling his vocation as a witness for Christ; and, as usual, he begins with the Jews.

Every where it is spoken against. (22.) A startling fact. Throughout the Roman world there was the greatest laxity in the matter of religion, and no one had any objection to new gods, but all with one accord took up arms against the religion which God had given. The worst form of religion derived by man, was preferred before it. So it is to this day. Ye shall be hated of all men. Not that men trouble themselves much about a quiet easy-going form of Christianity, inoffensive, unaggressive; but wherever Christians are really bent on saving souls, there will be determined opposition.

Expounded and testified. (23.) Not only adduced Scripture proof but bare his personal testimony.

From morning till evening. He was in earnest, and so were some of them. All were doubtless impressed to some extent; some however succeeded in steeling themselves against the truth; others believed and were won to Christ by this hard day's battle.

Paul dwelt two whole years in his own hired house. (30.) The Romans found it hard to understand what the charge was against him, and very likely there were references back to Palestine. Or there may have been many appeal cases in arrears, and it was two years before Paul's turn came. During this time the book of the Acts was written, at least the latter part of it. Paul's friends provided the means of hiring a house, and as this relieved the government of some expense and trouble, they agreed to it, detaching a soldier to have the oversight of him. He had unrestricted liberty to receive visitors and preach to them, and probably had a good audience every day.

The Son of God with power. (Rom. i. 4.) As predicted in the 2nd Psalm: 'Thou art my son; thou shalt rule them with a rod of iron.'

Spirit of holiness. The sanctifying Spirit, sanctifying his flesh also.

Whom I serve with my spirit. (9.) In contrast to the ceremonial and external λατρεια, service, of the former dispensation. Our spirit is that which rules our whole nature, the will, affections, talents, body, all.

At length I might have a prosperous journey by the will of God to come unto you. (10.) *Lit.* Might be set in the way to come. This was soon granted, but the way was a very round-about-one, and it was some years before he reached Rome.

I am not ashamed of the gospel of Christ. (16.) The temptation was, not to give over preaching it, but to accommodate it as others were doing to the prejudices of the Jews, and not offend them by seeking the conversion of the Gentiles, or, if such came in, by putting them on a level with the children of Abraham. The Judaizing preachers, who had a large measure of popularity, would put proselytes upon a lower footing, and not recognize them as included in the promises of the Old Testament. And so in the present day, the tendency is not to be ashamed of the Gospel in the sense of discarding it, but in the sense of toning it down so that it shall not greatly disturb people.

["Paul's Argument in the Epistle to the Romans," was pretty thoroughly treated by us in a series of papers published some years ago.]

Therein is the righteousness of God revealed from faith to faith. (17.) The Gospel is God's joyous overture of mercy in Christ to the sinner; and such a perfect instrument is it that it first convinces him of his sin, and his absolute need of a Divine Saviour. The righteousness of God is placed here in opposition to his wrath (v. 18). Strictly speaking his wrath is a revelation of his righteousness; but the word is used here to signify something that God gives to the sinner, not visits upon him. The sinner has utterly forfeited his own righteousness, and God gives him his, through the Lamb that was slain. It is a righteousness with which the believer is invested. It is revealed from faith to faith; God employs believing men to communicate salvation to sinners; men who have been sinners; and who have had experience of the power of the Gospel, that is, of Christ, and can testify and sympathize and aid. To others God says, What hast thou to do to declare my words? We must first take them to our heart in faith, and then is there hope that they may go forth from us to responsive hearts.

They did not like to retain God in their knowledge. (28.) This is the true account of all the idolatry, polytheism, and saint-worship in the world. The Hindoos allow that there is one supreme God, but in all their religious services he is nowhere; their minds are occupied with their polytheistic inventions. Men do not like to retain God in their knowledge, because that is the setting up of a perfect standard of rectitude in the mind. The moment that man becomes a sinner, he craves a lower standard; and as he advances in sin, he demands a lowering of the standard. A lower standard means to lower God; one with less holiness, justice, truth than the true God. There are two ways of getting rid of the heavy burden of sin; one is God's way, which allows of not the slightest diminution of the standard, but offers us the righteousness won for us by the crucified Redeemer, and the Holy Spirit for our transformation; the other is man's way, which accommodates the standard to the sin, and persuades him that he has done nothing wrath-worthy. But unfortunately for the sinner's peace there is in the conscience a power of recuperation, a possibility of resurrection, and no man can tell at what moment the oppressed and buried conscience may start up into life like an archangel of God, the more terrible for the long bondage in which it has been held. This friendly messenger from God is viewed as an enemy, and seized and bound and day by day scourged into silence and seeming acquiescence, but like Christ in the hands of the Roman soldiers, submitting to the bitter end, but having all the time divine power, to be in due time revealed, the conscience submits and waits its hour of resurrection, when it shall lay upon its tormentor a grasp that shall be felt to be that of an angry God.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I entirely agree with the sentiments expressed in Principal Rodgers' paper read before the Missionary Synod of Allahabad, especially with that portion of it which treats of 'the way in which our Mission Schools are as a rule worked,' and which you have done good service by reproducing in your last issue. I have very often expressed similar sentiments to friends in private. Our Educationalists, by which I mean our Reverend Professors, have entirely failed to discern the signs of the times. Their institutions do not sustain the same Missionary character which they once possessed. Both the teachers and the taught are mad upon their idol—the idol of attaining a University standard, and everything is sacrificed before this idol. How many of our Western India Mission Schools use books like the following in their course: Evidences of Christianity; Church History; Harmony of the Gospels; History of the Reformation; Natural Theology; Abercrombie's Moral Feelings; Works on Prophecy, on Christ's Miracles; History of the Jews? And where are those public examinations in which the students used to produce exercises and essays on scriptural subjects? And have the missionaries engaged on educational work time to speak to the hearts and consciences of their pupils? Do they confer with them in private? Do they hold Bible classes and Sabbath classes for them after school-hours in their own houses? Do they pray with them and for them in and out of their classes? Are they asked to attend the preaching of the word in the Church? Are there discourses prepared specially for them? Is there prayer made in the Church for their conversion? Do the students receive any help from their Missionary teachers in their religious inquiries, in the form of suitable books, periodicals, pamphlets, tracts? Does a Missionary ever read a religious or Missionary newspaper to his boys in the class? Do our Missionary educationalists of the present day know anything of Hinduism, Parsi-ism, and Mahomedanism, so as to expose their errors and follies? Do they take pains to know the prejudices, objections and difficulties of their students in their inquiry after the true way? Let every Missionary in Western India, who has charge of schools answer these questions before his God and before his own conscience.

As for his proper work as a Missionary, his very existence in the town or city he lives in, is almost unknown to the thousands of heathens for whose conversion he is sent by his Society. He is known to a handful of gospel-hardened teachers and dependents. His very domestics never hear a word of religious truth from his mouth; indolence, indifference, or ignorance of the vernacular forbids him from opening his mouth to preach to them the gospel of peace. The benefit of his family worship is shared by none of his servants or heathen friends. The poor Native Christians have very little intercourse of a spiritual kind with such a teacher. A "salaam," and a "how do you do?" is all that they get from him. He never thinks of edifying their faith by holding heavenly conversations with them; he is not able to comfort them in their afflictions; he is unable to exhort them to lead a life of godliness and contentment; and all for want of a knowledge of their language, or from coldness and weariness brought on by devoting exclusively his time and energy to the teaching of candidates for high University honours. The native pastor, catechists, colporteurs and other mission agents derive but little spiritual good from such a man. There are no lectures, no classes for them; and no seasons of prayer and reading God's word with them. They must content themselves with giving him an account of their work, and receiving their salary from him.

I have very often heard the heathens say, Where are your missionaries? Why do they not preach in the streets as before? Why do they not go to the jatras and preach to the people there?

Have any of our present Missionary educationalists composed or compiled a single book, pamphlet or tract for the use of their students imbued with Christian truths? Look at the professors of Government Schools and Colleges. How zealous they are. Some of them have prepared books for the use of University students, while some of our Missionaries have been very forward in laying aside the educational series of the Christian Ver. Ed. Society, and adopting those books, the object of which was to carefully weed out all Christian truths. Some of them have not hesitated to spend the funds at their disposal in the employment of University men of questionable morals, and of decidedly infidel principles, to bring their students up to the mark. Mr. Editor, I do not deal in fancies but in facts, such as I am ready to prove. Of course, it is not to be understood that all that I have said above is to be laid to the charge of a single Missionary or Missionary institution—there may be honourable exceptions; but taking it as a whole, the present missionary educational system is what I have represented in this letter; and it is much better to scrutinize our own ways and means, before the Lord begins to judge us.

Hoping you will give insertion to these lines in your excellent paper, I beg to remain yours truly,

A. N. C.

P.S.—As a practical measure I beg to propose that a general Missionary Conference be held, composed of all the educational and non-educational Missionaries in Western India, and the question, whether the present Missionary system of education is a part of the evangelistic work or not, be thoroughly discussed, and a report of it be published for the information of the various Home Societies, under whose orders our mission institutions are worked.

To the Editor of the "Bombay Guardian."

REV. SIR,—In the years 1867, 1868, I was an active member of the Bombay Glee Club, and we gave "Musical Entertainments" in the Town Hall for the benefit of the Scottish Orphanage at Mahim. On one occasion I saw the Editor of the *Bombay Guardian* present, and on the following Saturday a complimentary notice appeared in his paper. Of course I never dreamt that so charitable a work would be otherwise spoken of. In the years 1871, 1872, I have been employed similarly in giving "Musical Entertainments" for the Indo-British Orphanage at Sonapore, but of which I am sorry to see the *Guardian* write as "an extraordinary method of raising the wind," by "singing love songs and prayers to the moon;" "readings from Dickens," &c. &c. For my part I fail to see the difference between singing "prayers to the moon" (if such there were, which I doubt *) for the Sonapore Orphans, and singing the praises of the "bold bold brandy" for the Mahim Orphans; and would like to see the difference pointed out. Can you do so? †

Yours, &c.,
CHARITY.

* "Casta diva," from Norma, was on the last programme.—[ED. B. G.]

† We confess that we cannot.—[ED. B. G.]

Notices.

WE have been requested to publish the following correspondence:

To the REV. WILLIAM TAYLOR:

DEAR BROTHER,—We the undersigned, who have by God's mercy been awakened through your preaching to a sense of our sins, and who have found the Lord JESUS to be our Deliverer, are desirous of the establishment of a Methodist Episcopal church in this city.

We are satisfied, from all that we have yet learnt, of the Scriptural authority for the methods practised by the church to which you belong, and we therefore unitedly invite you to take the necessary steps for the accomplishment of our wishes, and to act yourself as our Pastor and Evangelist until such time as you can make arrangements with the Home Board for sending out the necessary agency to this city.

(To the above letter are appended 83 signatures.)

[REPLY.]

Dear Brethren and Sisters in the Lord,

In response to your letter allow me to state a few facts.

Though an ordained minister, and for many years a pastor, in the Methodist Episcopal Church of America, I have, with the concurrence of my Church, for eleven years past, wrought as a missionary evangelist in Foreign Countries, among all denominations of Christians. I came to Bombay Presidency by invitation of the American missionaries of "the Mahratta Mission." I enjoyed the pleasure of co-working with them at Ahmednuggur and in this city, and in return have had their hearty sympathy and co-operation, the same also, in a good degree, of other ministers, in all my work for God in this city. Our gracious God will reward them. I had also the pleasure of giving a little help to the mission of the Free Church of Scotland.

I expected by invitation of ministers here, as in other places, to assist many churches in Bombay in seeking the soul-saving power of God, and in the development of a more effective working agency in their respective organizations.

As you all know, we have been Providentially "brought by a way that we knew not," to a somewhat different result.

A number of you will bear me witness, that when at different times you spoke to me on the necessity of organizing a Methodist Church in Bombay to conserve, and extend the fruits of this work of God, I advised you not to think about that, but to go on in the soul-saving work in which the Holy Spirit was using you, and that God would in due time manifest clearly the course you ought to pursue. I could not anticipate what it might be, but was fully resigned to follow wherever He might lead.

Under later unmistakeable indications, I now see with you, the guiding hand of God by which you have been led to your present conclusion, and I am bound by my loyalty to Christ to concur with you in this movement. After I received your letter, I read to the "Fellowship Bands" "the General Rules of our Societies," that all might know from the start the self-denying, cross-bearing life necessary to constitute a true Methodist, that is, to find out God's Gospel *Methods*, and pursue them with a martyr spirit of fidelity to Him, and to mankind. So our organization has now become matter of history. Let it be distinctly understood that we do not wish to hinder, but to help the spiritual progress of all pre-existing Churches in this great country.

We attach no importance to the nominal relation of an unconverted man or woman to any Church. When, therefore, God by our agency leads such to receive Christ, and salvation in Him, they naturally look to us for spiritual guidance, and we are bound to extend to them hands and hearts of fraternal sympathy, and receive them into our Church-fellowship; unless they conscientiously believe they can get, and do more good in some other branch of the Church of Christ. But persons who have a vital spiritual union with any church, and a field of usefulness therein, we sincerely advise to remain in their own Church. We are not at liberty to refuse any persons who have a "desire to flee from the wrath to come, and be saved from their sins," but we do not wish any truly saved man to leave his church to come to us. On the other hand, persons who are influenced by worldly motives would make a very great mistake in trying to ally themselves with us. All who join the Methodists should make up their minds to "endure hardness as good soldiers of Jesus Christ," and prove the truth of the Saviour's saying, "Blessed are ye when men shall revile you, and shall persecute you, and shall say all manner of evil against you falsely for my sake." Dr. Chalmers said "Methodism is Christianity in earnest." That is a thing directly antagonistic to the carnal spirit and life of the world, and hence the emphatic statement of St. Paul, "All that will live godly in Christ Jesus shall suffer persecution."

It does not follow that such are a long-faced gloomy people, but rather, a people who "rejoice evermore, pray without ceasing, and in every thing give thanks unto God." They daily cheer their heavenward journey with songs, and shouts of victory over sin and Satan, speaking to each other in "psalms and hymns, and spiritual songs, singing and making melody in their hearts to the Lord." All of us further agree, that ours is to be an Evangelistic self-supporting Church. We know no distinction of language, caste, or colour, as it regards our relation to God and to each other as His children.

Every member is expected to be a witness for Christ, and help to herald the fact that every Human Being on the face of the earth, or that may be born, to the end of time, has, and shall have, chartered rights under God's "eternal purpose" to a full restoration to his filial relation to God, and a present salvation from "all sin," on the one simple condition of receiving Christ. "As many as received Him, to them gave He power to become the Sons of God."

Every such one becomes our real brother or sister, and fellow heir to an eternal inheritance in Heaven. All such, who remain "faithful unto death" are enabled in that last mortal struggle to exclaim, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God which giveth us the victory through our Lord Jesus Christ." To give one illustrative case: Dr. Sewall, an old Methodist of Washington City, when dying shouted aloud the praises of God. His friends said, "Dr. Sewall, don't exert yourself. Whisper, Dr., whisper." "Let angels whisper," said he, "let angels whisper, but a soul 'cleansed from all sin,' by 'the blood of Christ'! a soul redeemed from death and hell, just on the threshold of eternal glory! O if I had a voice that would reach from pole to pole I would proclaim it to all the world. Victory! Victory through the blood of the Lamb!"

I will make application at once for missionary pastors to be sent to assist you in your great work. I will meantime D. V. serve you to the best of my ability till they shall arrive, but must be allowed as heretofore to decline to receive any fee or reward for my services.

Your brother in Jesus,
WM. TAYLOR.

Bombay, 14th February 1872.

THE Rev. W. Taylor will continue to hold meetings next week in the Framjee Cowasjee Institute, nightly, from Tuesday to Friday, at 7½ o'clock.—He will preach to-morrow at 7 P.M. in the P. & O. Company's Theatre, Mazagon.

THE Annual Meeting of the Bombay City Mission will be held (D. V.) on Monday next, at 5 P.M., in the Town Hall.

THERE is to be a Meeting of the inhabitants of Bombay in the Town Hall, this day, at 4 P.M., to adopt an addressed of condolence to Lady Mayo.

ANNIVERSARY SERMONS will (D. V.) be delivered in the Mission Church, Ambrolie, on Sabbath the 18th February—at eight A.M., in English, by the Rev. DR. WILSON; and at two P.M. in *Marathi* and *Hindustani*, by the Rev. DHANJIBHOY NAUROJI.

A Collection (which it is hoped will be liberal) will be made in behalf of the Building Fund of the Church, for which upwards of Rs. 3,000 have yet to be raised, to close the account for its erection.

A COURSE of Lectures designed principally for Students and Educated Natives will (D. V.) be delivered in the Free General Assembly's Institution, Khetwadi, commencing on the evening, at 8 o'clock, of Sunday the 18th February 1872. The first of the Series (on the Creation, and Primitive State of Man) will be delivered by Dr. Wilson.

Both Natives and Europeans (including females acquainted with English) are invited to attend.

THE Rev. N. Sheshadri begs to acknowledge Rs. 30 from Malligaum, for the Jaulna Relief works.

Epitome of News.

SATURDAY, FEBRUARY 10, 1872.

—His MAJESTY Somdetch Phra Paramidr, King of Siam, arrived at Bombay yesterday morning by special train, and was received with all the honours due to his high rank, at the station. Accompanied by the Commander-in-Chief, the Brigadier General and the Private Secretary, the King entered a carriage and four and drove off, the Infantry saluting and the band playing the National Anthem. At the Government House, Parell, a large company of ladies and gentlemen had assembled to witness the reception of His Highness by the Governor of Bombay. After the reception the King repaired to the residence which had been provided for him on Malabar Hill.

—*Englishman:* "Since eight o'clock on Sunday night, there have been marked magnetic disturbances throughout India. They have been reported from all three Presidencies and from the other side of the Bay of Bengal, and the currents have been so strong as to lock the telegraphic instruments for considerable intervals, at times entirely stopping the work, and thereby causing great accumulations of traffic."

—*Allgemeine Zeitung;* letter from Abyssinia: "Together with Gobazye there fell into Kassa's hands a curious document, viz., a letter of the Bishop of the Catholic Mission Janvier, at Tigre, who simply invited Gobazye to come to Adowa, since Kassa was powerless, and victory could not fail him. Besides this he enclosed a complete register of Kassa's shortcomings and sins. Coming from a Bishop who lived in his country and enjoyed his protection, such as it was, this document has made Kassa the bitterest enemy of the mission, which he never much liked. The victory won, Kassa set about ejecting all the Catholic missionaries and burning down their houses and churches at Kole Kussai and Zenadakté. No less had the other Frenchmen, Godineau, Lamarre, De Marcy, to leave Adowa in disgrace. To consolidate his new empire, Kassa has also now concluded an alliance with the Khedive, from whom he seems to expect a great deal of money and arms, &c. The new Pasha of Massowa, Herr Munzinger, is much interested in the cultivation of the soil in the interior, chiefly of Hahab, where he is now staying. He is said to intend planting cotton over a large tract. Munzinger Pasha is not merely Governor of Massowa, but of a large part of the northern provinces of the interior. Maltzan winds up with the earnest desire for a German Consul at Massowa, where, he says, all the consulships are now vacant, France having been the last state that had kept a representative there."

MONDAY, FEBRUARY 12.

—*Bombay Gazette:* "The Bombay Association, represented by Mr. Munguldass Nathoobhoy and

Mr. Nowrojee Furdoonjee, has sent one of its formidably long-winded memorials to Lord Mayo, praying that the privilege of being tried by a jury of their own countrymen may be withdrawn from non-official Englishmen in India. Such juries, according to the petitioners, 'have, in several cases, in Bombay, given verdicts of acquittal contrary to the evidence and against the summing up of the presiding judge.'"

—Same; Matheran: "Every well-wisher of the British Raj in India must deplore the petty harassing of the millions of the poorest classes, involved in the working of 'Article 6 of Act II. of 1871.' (I think that is the name of the machine of torture in operation out of the city of Bombay.) A poor wretch who is getting only two annas over four rupees a month is called upon to pay eight annas. He knows nothing more, except that it is the Sirkar's order, and he tacitly admits the meaning that 'Office ko jao, pisa burna ko,' is called out to him by a peon whom he meets on the road. Here's 'ma-bap' with a vengeance! A ma-bap-ishness that shows him with what solicitude he is looked after by the ma-bap Sirkar. There are some 300 of the poorest classes upon this non-agricultural little spot, who are suitable material for Article 6, of whom no more would be known, but for Act II. of 1871, than is known of the jungle fowl. A peon goes round and says to the malees, 'Go to the office and tell what pay you get.' 'What for?' 'You have to pay an anna in the rupee.' Of course, 'an anna in the rupee' is a mistake, but it augments the fright and disgust, not to say sullen hatred, with which the poor creatures regard the ruling power."

"Commencing with the mail leaving to-day, letters will in future be received at the General Post Office till four o'clock on Monday afternoon, and late letters will be received at Apollo Bunder Post Office between 4 and 5 o'clock."

—Same; Zanzibar: "A body of men, bearing upwards of fifty-five elephants' tusks, a present to the Sultan of Zanzibar in return for things sent two years ago by the late Seyd Majid, has arrived from Uganda, the country described by Speke and Grant as ruled by the despotic Chief Mtesa, son of Sunna. The Chief of Uganda desires to keep up the trade route to Zanzibar, but he demands very considerable returns for what he has sent down. The messengers, for whom there is no very competent interpreter here, and whose knowledge of Suaheli is limited, speak of traders from Egypt having come by the Nile, and quartered themselves close to the town of Mtesa. In fact Uganda is now reached by traders from both north and south, and the Zanzibar caravans, which have lately visited the Victoria Nyanza by way of the Masai and Jagga country, have there met with people of Uganda on the eastern side of that lake."

—The Maharajah Duleep Singh recently presided at a meeting of the Bible Society in one of the counties in England, where he delivered the following remarkable speech:—"I was a king; but my possessions were taken from me by your Government. In early life, when I was but a little boy, the son of a Brahmin, himself a priest, was my tutor. In the course of his instruction I inquired of him what was the religion of the English? In answer to my inquiry he produced a Bible, and said 'I will show you.' He then read the first chapter of Genesis and the 27th chapter of Matthew. I was but a child, and I cried at the recital of the crucifixion. The impression then made upon my heart was, I believe, from the Spirit of God. I now stand before you as a Christian. In my case the truth of the scriptures has been confirmed, that 'one shall be taken, and the other left;' for my tutor is still a heathen. I fear that many of you I see around me are neglecting that Bible you are seeking to send to others; but I hope that in future you will be induced to read it yourselves." At the close of the meeting, as a seal to his testimony, the Maharajah gave a cheque for £100 towards the collection.

—A Mussoorie correspondent of the *Mofussilite* writes:—"A curious scene took place, some short time ago, in the Deyrah Dhoon Roman Catholic (convent) Chapel. A Fr. Emellius, who had lately been appointed by the Bishop of Agra Principal of St. George's College in this place, went down one Sunday morning to Deyrah. During a pause in the performance of the ceremony of Mass, he jumped up whilst officiating at the altar, and bellowed out in a most excited manner, 'Glory be to God! I've got rid of the those rascally Irish priests.' Two of the congregation, at the desire of the other priest, Fr. Tacharius, went forward and had to drag the fat Friar from the altar, coming to the natural conclusion that the worthy Father, who was as fond of the good things of this world as Friar Tuck, had taken more wine than was good for him."

—*Indian Statesman*: "The Japanese authorities are again beginning to persecute the Native Christians, and shortly before the last mail left, a Government steamer carried away sixty converts from their families and homes near Nágasáki to some unknown destination."

—It is stated that the conspiracy in Gwalior was directed against the life of the Maharaja. It does not yet seem to be effectually detected. Twenty-two persons are imprisoned on suspicion, and among them, says the *Benares Akbar*, is the father of Scindiah's adopted son.

Tuesday, February 15.

—The *Friend of India*, noticing the Minute on the Income Tax by Mr. Money, member of the Revenue Board, that had the charge of it, says: "First, he tells us, all accounts agree that the people were overtaxed under the Acts of 1869, but that deeming the tax levied for only one year no complaint was made, 'many a man with an income under Rs. 500 could afford without any great privation to pay Rs. 6' to an exceptional state exigency, 'and thousands did so pay on no other grounds.' That is, the people were quite willing to pay down a round sum, whether the principle was equitable or inequitable, for one year; and that no more than one year was intended they appear to have satisfied themselves both from the words of the Government and the reassurance of the officers concerned in the assessment and collection of the tax. If Mr. Money had proved nothing else, he and the other officials concerned hav established beyond doubt or question that the people of Bengal, rich and poor, in all the various districts, believed the Government to mean that the tax was only for one year, and believe now as firmly that the Government has broken faith. Will anybody—will any statesman—tell us that this is a trifle? that a Government like ours ruling over one of the largest territories in the world, representing a nation foremost in civilization, should be accused of flagrantly, and intentionally, breaking faith with the people?"

—A society which calls itself "the Women's Dress Guild" has been established in England; its object is to check the extravagance of women's dress. At a late meeting of the society the following resolutions were adopted:—1st. That the present style of women's dress is contrary in many respects to good taste, honesty, and propriety. 2nd. That the passion for dress is a frequent cause of sin, leading the lower classes to theft, the tradesmen to dishonest practices, and the upper classes into debt. 3rd. That many of the popular fashions are not only unbecoming, but actually injurious to health.

—*Indian Statesman*: "We regret to announce the death of Rear-Admiral James Horsford Cockburn, Commander-in-Chief of the East India station, which took place on Saturday evening. Admiral Cockburn, who was sixty-eight years of age, and had seen a great deal of active service, was made a Captain in April 1850, and got his flag rank in April 1866. He was Commodore at the Cape a few years since, and was much liked there. He succeeded Commodore Sir Leopold Heath on this station, and hoisted his flag on board H.M.S. *Glasgow*. The disease from which he died, dysentery, prevented his proceeding to Rangoon in the flag-ship a few days since, and he remained behind at Government House, Calcutta, where he died. The gallant Admiral was buried with military honours, minute-guns being fired last evening. Admiral W. R. Mends, C.B., Director of Transports, who is now in Bombay to inquire into and report upon certain naval matters, will probably take command of the East Indian squadron until a successor to the late Admiral is appointed."

—Another barrack was burnt down, last Wednesday, in the Artillery Lines, Allahabad.

—The following was issued as an extra edition of the *Bombay Gazette* at half-past seven o'clock yesterday evening:—"With the deepest regret and pain we have to announce that this afternoon a private telegram was received by the Hon. Mr. Bourke, as he was going on board the mail steamer, stating that his brother, Lord Mayo, Viceroy of India, was stabbed by a Mahomedan at Port Blair, in the Andamans, on the 8th inst., and has since died of his wounds.

"No other telegrams giving particulars of the terrible event have yet been received.

"His Excellency the Governor's Ball, fixed for this evening, will of course be put off."

—*Times of India* correspondence: "I observe that the *Bombay Educational Record* characterizes certain remarkable features of the late matriculation examination as 'the unfortunate coincidence,' and ventures the bold prediction that 'sift it as people may, they will not make out more than that it was a coincidence.' 'The unfortunate coincidence' is not a single coincidence, but a *chain* of coincidences of the most astounding description. It is not only (1) that the English passage was 'hit upon,' but (2) the Latin passage as well. Not only this, but they were (3) 'hit upon' on consecutive days, and (4) by the same man. And all this happened in (5) those very days of all days in the year, *just after* the passages were selected by the University Examiner, and *just before* they were given in the Matriculation Examination; and (6) in that school alone in which the classical scholar who was also University Examiner in Latin was superintendent."

The writer goes into a calculation to show that the chances against such a coincidence were 2,940,000 to 1.

—*Indian Statesman*: "We hear from Calcutta that another case of Hindu conversion has transpired, and the subject this time is also a married lady. Gunga Krishna is the wife of a respectable Hindu of Midnapore, who had been for some time receiving education in her own house from a Missionary teacher. Suddenly, however, one day she was missing, and on inquiries it became known that she had taken refuge in the Mission compound. A summons was served upon the keeper of the Mission Girls' school to produce the girl in court, and it was disregarded; another summons was successful. The investigation before the Magistrate resulted in the girl being set free to choose her own residence. The Missionaries have now preferred a charge of trespass against the relatives of the convert."

—Same; Secunderabad: "A most horrible murder was perpetrated somewhere near Trimulgherry yesterday, or last night, the victim being a woman said to have been of bad character, who was known to be acquainted with some of the 76th Foot. I have heard only vague rumours of the circumstances under which the murder was discovered. The woman was an East Indian, and the case is creating very great excitement. Two Privates of H. M.'s 76th, have been arrested on suspicion; one is now a prisoner in Hospital, with cuts on his face, said to have been caused by a fall over a sharp stone while endeavouring to effect his escape on the night of the tragedy; the other man is in the Regimental guard-room."

—A lunatic, discharged from the Colaba Asylum, was found acting madly in the streets and was put into the lock-up of the Moombadevi chowkey. In the morning he was found dead. The inquest has been adjourned.

Wednesday, February 14.

—*Indian Statesman*: "The Proclamation of the Government of India says truly:—'The country has lost a statesman who discharged the highest duties which Her Majesty can entrust to any of her subjects, with entire self-devotion and with abilities equal to the task. Those who were honoured by the Earl of Mayo's friendship, and especially those whose pride it was to be associated with him in public affairs, have sustained a loss of which they cannot trust themselves to speak.'

"The assassin, we are told, was a native of the Khyber Pass, under sentence of transportation for life, for murder committed by him in 1869. The Viceroy had been inspecting the Settlement and was about to return, when, it being still early, he proposed to visit Hope Town. Upon returning in the darkness, the bloody deed was committed; the assassin broke through the guard and stabbed the deceased Earl twice in the back. He died while being conveyed on board the steamer. The man was a Mahomedan, and held we are told a ticket of leave for good conduct. The poor, dark, ignorant fanatic had doubtless persuaded himself that he was about to commit an act acceptable to God, and the event speaks trumpet-tongued to us to avenge ourselves upon the vast class of which he is a type, by doing our utmost to spread amongst them the blessings of knowledge and civilization."

—*Bombay Gazette*: "The three men most likely to have the offer of the appointment of Governor General made to them by Mr. Gladstone's Government are Lord Kimberley, Lord Sandhurst, and Lord Napier of Magdala, in the order named. After them, but at a good distance off, we might perhaps name Sir Bartle Frere as the next favourite."

—Our contemporaries publish the following telegrams from Calcutta:

"On the evening of the 8th, the Viceroy, after inspecting the Settlements at Port Blair, was on the point of embarking to return to H. M. S. *Glasgow*, when an assassin, named Shere Ali, sprang through the guard surrounding His Excellency, and stabbed him twice in the back with a sharpened knife. The Viceroy was immediately placed on a launch and carried to the Glasgow, but died before reaching the vessel. Both wounds were mortal."

The Viceroy had been inspecting the Settlement at Port Blair, and was about to return, when, it being only five o'clock, he proposed to visit Hope Town, upon returning from which place darkness set in, during which the deed was committed.

The Hon. John Strachey is acting Viceroy in consequence of Lord Napier of Merchistoun declaring his intention not to assume office until after taking his seat in Council.

The acting Viceroy in Council directs all officers in both services to assume mourning for the space of one month. He invites all classes to join in this tribute of respect.

The assassin is 30 years old, strong, and well made. He is a Khyberee of the Kookee Kheyl clan.

The weapon used is a common knife, such as is used for cooking purposes, and well sharpened.

The assassin states he had no accomplices, and that assassination was his fate.

General Stewart, Governor of the Settlement, made a statement regarding special precautions being adopted during the Viceroy's visit, all of which were approved of by Earl Mayo.

THURSDAY, FEBRUARY 15.

—The Native sentry who shot a Naik at Poona, has been acquitted. It was urged in his defence that the gun went off undesignedly.

—Concerning the executions in the Punjab, "we quite admit," says the *Times of India*, "that it would be unjust and misleading to judge Messrs. Forsyth and Cowan merely from our present retrospect of the Kooka outbreak. We must try to put ourselves in their place, whilst estimating the necessity for, and significance of the slaughter of the 65. It was then believed amongst the Europeans in the Punjab that an extensive and organised rising had been planned, one that would necessarily involve mutiny more or less, as the Kookas had been rapidly gaining converts amongst our Sikh sepoys, for whom the cry—'Death to cow-killers and *Wah Guru Khalsa Ji*' affords an all but irresistible incitement."

—General Brownlow reports that between him and one of the most defiant chiefs are two or three high ranges and deep ravines, and that twenty days must be consumed in getting at him and back again.

FRIDAY, FEBRUARY 16.

—*Indian Statesman;* Calcutta telegram, 15th: "The remains of the Viceroy on arrival will be taken in grand funeral procession to Government House to lie in State for some days; then they will be taken on board the S. S. *Glasgow* to Suez, accompanied by Lady Mayo.

"Messages of sympathy have been received from Her Majesty the Queen by Lady Mayo and Major Bourke; that to Lady Mayo was received in twenty hours.

"After the despatch of intelligence of the assassination to England, the assassine was condemned to death, but the High Court's confirmation of the sentence was awaited. Shere Ali confesses himself brother or blood or clan relation of Abdoola (late Justice Norman's murderer) whose death much affected him. The convicts say Shere Ali gave a feast on hearing that the Viceroy would visit the Andamans, saying that great things were about to happen."

—*Pioneer;* Calcutta, 12th: His Excellency the Viceroy reached the Andaman Islands on the morning of the 8th instant, his visit ending in a fearful tragedy the same evening. After inspecting the public institutions on the Ross, Viper, and Chatham Islands—the two former alone being considered dangerous—His Excellency determined to ascend Mount Harriet to admire the view. About 200 convicts are located there, sickly and ticket-of-leave men. We started before six, a party of eight, escorted by an armed police guard. About a third part of the return trip was done by torch-light. When on the Hope Town pier, within a few yards of the boat which was to take us back to the *Glasgow*, General Stewart fell back to give an order. The Viceroy quickened his pace, and the party became less compact. With lightning rapidity, a convict, crouching near, rushed on the Viceroy and stabbed him twice from behind. He was instantly captured, but the Viceroy scarcely spoke again, and died in a few minutes. Lady Mayo has borne the blow with extreme fortitude. The murderer is a Khybeeree, apparently without an accomplice, who declared he was inspired by God. No blame is attributed to the officials. More than once during the day the Viceroy desired to relax measures taken for his safety.

"We had apparently reached the journey's end, and the party broke into looser order; the Viceroy (a conspicuous mark from his commanding figure and light coat, as the glare of the torches threw every other object into dense gloom) quickened his pace towards the boat now but a few yards distant, thus slightly spreading the escort, when with extraordinary suddennes a native, who had probably been crouching against a heap of stones hard by, hustled aside the nearest guard, rushed on the Viceroy, and struck him from behind. There was a wild outcry; in an instant the miscreant was pinned to the earth, and his weapon, a rude cooking knife, secured; the torches being extinguished in the confusion. The Viceroy staggered beneath the force of the blow down the sloping bank into the shallow water below, and then, with a little help, tottered, faint and bleeding, to a truck on the other side of the jetty. He only said 'They've hit me, Burne,' and a few other scarce articulate words, then swooned, and died. The sailors of the *Glasgow* carried him on board the launch, and although we tried to staunch the one wound discovered, and did our best to restore circulation all the way to the ship, there is no doubt the Viceroy had expired long before. The surgeons declare that either of the two wounds, one of which is on the left shoulder, the other below the right shoulder-blade, must have been fatal. The grief, horror, and dismay of all were indescribable.

"Lady Mayo bore the blow with splendid fortitude, busying herself with the necessary arrangements for the future with far more thought of the public calamity than her own loss."

—Deaths last week, 366.

—*Nagasaki Gazette;* terrible persecution of Native Christians in Japan: "The present persecution has been instigated by the Prince of Saga, of anti-Ohristian notoriety, and entrusted to the official myrmidon from the Mikado's Court, who is well versed in the refinement of cruelty. The intended victims number over two thousand, but it was contemplated to seize and carry them off in small drafts, and thus avoid the indignation of the civilized world, which a knowledge of their actions would necessarily entail. In this they have been disappointed, but not before the first batch of sixty-seven inoffensive men, all fathers of families, were made away with, some eighteen days ago. Of this number of poor harmless Christians, how many are surviving their tortures to-day, God alone and their torturers can tell; we only know upon reliable authority how comparatively happy would it have been for the sufferers if an instantaneous and merciful death alone awaited them. We understand that the foreign Consuls have already communicated the particulars of this inhuman outrage and insult to Christian nations to their respective governments."

—*Overland Mail*, Jan. 26: The Royal family, the members of the Legislature, the City authorities, and other distinguished persons, will attend the Thanksgiving Service at St. Paul's next month, and the mayors of the principal towns will be invited.

The Duke of Edinburgh's collection of objects of interest during his travels are, by His Royal Highness's permission, placed for exhibition in the South Kensington Museum.

Mr. Gladstone has issued an address to his supporters, soliciting their attendance at the opening of Parliament on Tuesday, February 6.

Mr. John Bright has written to the O'Donoghue, distinctly denying that he has any sympathy with the Home Rule movement.

The Spanish Cortes met on January 23, and the Government was immediately defeated by 170 votes to 122 on the election of President, and consequently resigned. The Cortes has since been dissolved.

The sentences of death passed on the Rev. John Selby Watson and Miss Christina Edmunds have been revoked, on evidence in both cases of insanity.

At a meeting held at Exeter, on January 23, in support of the Permissive Bill, at which Bishop Temple presided, a most uproarious scene took place. About 1,800 persons were present, and when, amid the utmost confusion, the bishop declared it was time that some such measure as the Permissive Bill should become law, his lordship was greeted with the most offensive epithets, and the mob charged the platform. Severe fighting took place. One person had his ribs broken, and several others were wounded.

The Versailles court-martial has pronounced its verdict on the murderers of the hostages at La Roquette. Genton is sentenced to death, and a dozen others to different terms of imprisonment.

A conference of clergy and laity was held at Exeter Hall last week for the purpose of considering the Bishop of London's recommendation in his recent charge that clergymen should wear the surplice in the pulpit. The points to be discussed had been previously submitted in a circular to 1,250 Evangelical Churchmen. On motion of the Rev. J. C. Ryle, it was resolved that the use of the surplice was at present inexpedient.

A flood of greater extent than has been known for forty years is now covering the Vale of Glamorganshire. Some of the villages adjacent to the Severn are deluged, and the ground-floors of many dwelling-houses are under water.

On Wednesday morning London was visited by the heaviest gale that has occurred in the south of England for many years. In all parts of London houses have been unroofed, and chimneys and garden walls blown down, but no fatal accidents are reported.

—*Bombay Gazette;* telegram, London, 15th: "Considerable agitation regarding the future Viceroy. The Duke of Edinburgh, Lord Kimberley, and Lord Dufferin have been named by the Duke of Argyll."

—All the servants about the late Viceroy were Mahomedans to a man, says the *Statesman*.

Miscellany.

—The following is from a book entitled "The Way made Plain," by Rev. J. H. Brooks, D.D.:

"It is my earnest desire and effort to turn your thoughts entirely away from yourself to the Saviour; for it is the most melancholy business that can engage even a redeemed sinner, to the probing his own soul to find some assurance that he is saved. We can never find it there, but only in the word; and thank God! having once seen it in the word, you can see it every day and every hour, and as often as you read and believe what Jesus says. Nor is this assurance the privilege exclusively of ministers or of a favoured few, who have made higher attainments in holiness than the common crowd can ever hope to reach, but it is the privilege of every one without exception who believes the testimony of God's word. The merchant plunged into the noisy whirl of trade; the mechanic working at his bench; the professional man in the wearisome routine of his daily duties; the wife and mother harassed with the anxieties and cares of her household; the child of affliction bowed under the burden of a well-nigh unsupportable sorrow—may all rejoice in this cheering assurance, and *know*, by simply and sincerely believing God, that they are forever saved. Christ died for one as much as for another of His people, and 'he that believeth on Him is not condemned,' no matter what may be his circumstances in life. To believe this is to know that we are saved.

"The multitude regard it as impious presumption when they hear Christians at rare intervals say, they *know* they are saved; but they do not regard it as impious presumption to make God a liar, as they do by their doubts and fears; for 'he that believeth not God hath made him a liar; because he believeth not the record which God gave of His Son.' They seem to think that it is only a pre-eminently holy walk that can secure assurance of faith, whereas it is only assurance of faith that can secure a pre-eminently holy walk. They seem to think that to obtain this priceless boon they must struggle hard and long, and refer as an illustration to Jacob wrestling all night with the Lord, whereas a glance at the passage in Genesis would show that it was the Lord who wrestled with Jacob; just as he is now wrestling with their ungenerous and unworthy unbelief, seeking to cast it down by the precious word of His grace. They seem to think that it is a token of becoming humility and self-abasement when they lament their wretched condition as sinners, or at best,

indulge a faint hope that they will be admitted, after they are judged, 'to the lowest seat in heaven,' whereas it is a token of pride and self-righteousness that keeps them from seeing how totally lost they really are, and so prevents them from resting at once and fully upon the finished work of Christ for eternal life.

"They are not altogether without hope, they say; but if they believe in Christ, (and this is a simple matter of consciousness,) why do they not say they *know* they are saved according to the Scriptures? A young lady teaching her class in Sunday-School found the lesson for a certain day embracing the Saviour's declaration, 'Verily, verily I say unto you, he that believeth on me hath everlasting life.' A little girl inquired, 'Is that true, is it surely true?' 'Oh! yes,' replied the teacher, 'it is surely true; for Christ says so, and whatever He says is true.' 'It must be very nice,' said the child, 'to have everlasting life, and to know that, whatever comes, you are saved, and saved even now.' 'Yes,' answered the teacher, 'it is a great blessing indeed.' 'Then you are saved, are you not?' asked the interested scholar. 'I hope so,' was the reply. 'Hope so!' exclaimed the child; 'why, I thought you told me just now it was sure enough!' The conversation is said to have led the young lady to see her folly, and to cast herself with undoubting confidence upon Christ for a present, complete, and assured salvation. So it would be with numbers of professed Christians who seek to lead souls to the Saviour, if they would reflect on the absurdity of telling the inquiring sinner, upon the infinitely trustworthy testimony of Jehovah, that through faith in Jesus he shall certainly be saved, while they themselves, although saying they believe, are filled with doubt and fear concerning their own state and standing before God."

—The following is from a Lecture delivered recently in Manchester, by the Rev. A. M'Laren, one of the foremost preachers of the day, on "Religious Equality, in its connection with National and Religious Life":

It would be hard to tell whether Churchman or Dissenter has been most injured by this unnecessary separation. The Nemesis of all injustice is that her smiles and her frowns are equally though diversely harmful—her kiss and her stab alike dangerous. You cannot give a man an unfair advantage, nor lay upon him an unfair burden, without hurting his moral nature. It has harmed both by compelling a narrowing isolation in their own coteries by keeping them in ignorance of their neighbours, and dropping bitterness into their daily life. It has tended to feed on both sides malice and envy and all uncharitableness. It has harmed each in ways corresponding to the opposite position which it has assigned. It puts one half of the nation into a situation in which they must be angels not to be arrogant, and the other where they must be saints not to be either truculent or servile. The Churchman stands on his dignity; the Dissenter bristles up for his rights—or meekly owns his inferiority. The one regards Salem Chapel as the haunt of unauthorised poachers; the other is apt to regard St. Simon's as the house of Rimmon. They each clot into little coteries, and social life is impoverished, and made monotonous, and becomes a hotbed for the growth of prejudices. Conjoint action is injured and often prevented; benevolent schemes languish; the two cannot even unite in giving blankets. Widow Jones shall have no church soup, not a drop, if she goes to chapel; Widow Smith shall have no chapel coals, be her old bones ever so cold, if she goes to church. The antagonists will scarcely even buy their butter at the same counter. In our larger cities a thousand other cross lines of division come in, and trade and social relationships run across the boundary; but even there the separation does exist, and in places where the other reasons for union are fewer, the divisive tendency of the institution is even more marked. But it runs all through society, and in every class there is a broad line of demarcation between its members who are Churchmen and those who are Dissenters. On either side is blindness, which is bad; coldness, which is worse; and contempt, which is worst of all. And whilst both are harmed by this artificial separation, what about the national unity? Can they be thus thrown apart, and it be preserved? When the first question about a man is, is he a Churchman or a Dissenter? their common relation to the nation is perilously likely to be put in a subordinate place. The Commonwealth is lost in the party; the nation in the sect. The country is harmed; something is deducted from her force by every cause which loosens her compacted *strength*, and throws her sons apart into smaller and antagonistic communities. If religious equality had free play, all these evil consequences would be either destroyed, or so modified and minimised as to cease to be dangerous. Real tendencies to unity would at all events be unhindered, to produce what effect they could. Much, if not all, of the bitterness of discord, would be removed. There would be no longer two nations in the land. The division arising from religious opinion would not be widened and deepened by its complication with division arising from political favouritism. Its magnitude would be diminished, and its nature would be changed. Society would be sweetened throughout all its extent, and religion would be more likely to become what it is meant to be—a golden chain that binds men together, instead of what it is when associated with injustice—a wedge to rend asunder the unity of a nation's life.

To come now to specific points of comparison. I refer first to the tendency of inequality to deteriorate spiritual character. I joyfully acknowledge that there have been, and are, in all State churches a great multitude, which no man can number, of souls filled with the truest fervour of love, and that acknowledgment does not at all conflict with the allegation that the tendency of the system, and in many cases its effect, is on the whole unfavourable. You cannot put a body of men into a position of unfair privilege, and tutor them to rely on secular distinctions and State-secured revenues without mischief. It tends to breed a profound distrust of the true powers to which, as we believe, God has entrusted the conservation and growth of His Church. It comes with a tingle of surprise to a Nonconformist's ear to hear good men saying with evident sincerity that if State aid be withdrawn the Church cannot support her own institutions, nor do her Master's work in the world. They have been so long accustomed to crutches that they think their limbs are powerless when they are only stiff for want of exercise. Is it come to this, that the promise of the Pentecost, the perpetual presence of an Omnipotent Spirit, the constraining influence of the love of Christ, the enthusiasm of glad surrender, the contagious energy of a living faith, the august sense of duty, and the glow of sympathy are all insufficient to sustain and expand God's Church without the policeman's baton, the recognition of the State and the wealth which it bestows? Can a more emphatic condemnation of a system be adduced than these fears of its own supporters? Is anything that we have ever said in our least worthy moods half as bitter a satire as these timorous prophecies? Their false position has weakened their confidence in the sufficiency of spiritual forces for spiritual work, and has thus far deteriorated spiritual character. The fear is as baseless as if men should dread that the great vault of heaven should fall because no visible pillars hold it up. Let them take courage. A mighty power holds the stars in His right hand, and "for that He is strong in might, not one faileth." Churches can and do live without factitious position, without resource, except the Christian willinghood of good men. They have learned to trust an unseen might, and have not been ashamed.

The Church has the alternative to manage itself and provide for itself, in dependence on its Lord, or to let the civil power do both. It will do both if it does one. And hence come the anomalies and scandals which the good men of the Establishment deplore as we do, though they will not see that they are inseparable from the position to which they cling. Is it well that a church should have to accept as its fathers in God the nominees of a Prime Minister, who may be no more devout than Bolingbroke, no more moral than Buckingham? Is it well that a congregation should have to take for their pastor anybody whom a patron, who has bought the right from an auctioneer, may thrust upon them? Is it well that any man who has been baptized may appeal to the civil courts to compel a clergyman to administer religious rites to him? Is it well that the Privy Council should settle the doctrines of the Church? Is it well that the costs and uncertainties of ecclesiastical discipline should practically annihilate it for laymen, and almost as much so for clergymen? Is it well that the boasted freedom of opinion within the most tolerant Church in Christendom should depend wholly on the paralysis of her discipline, and would not live a week if she should be disestablished? Is it well that she cannot even settle what chapters in the Bible should be read in her services without the intervention of a parliament of Dissenters, Roman Catholics, Jews, and Infidels? Is it well that her highest court should be a vocal nonentity, liable to be summarily muzzled whensoever a government pleases? Is it well, in consequence of this paralysis of discipline, she should have loosely attached to her many of the careless and irreligious whom she cannot rebuke, and should be weighed down with indolent formalism which gravitates where it can rest undisturbed? These are the necessary consequences of the position occupied by a privileged Church. Would that those who groan under them would learn that they cannot have the one without the other, and would recover their liberty at the price of their privileges.—*The Freeman.*

—A meeting was convened at the house of Mr. Thomas Cook, Bloomsbury, December 7, to consider the subject of Evangelization in Rome. The following is from a notice in the *Freeman*:

"He (Mr. Cook) had also met with the Rev. J. Wall, who had been in Italy some eight or ten years, employed by friends in England, and especially encouraged and supported by Mr. Muller, of Bristol, who had supplied about 112,000 copies of the Scriptures, entire and in parts, to be circulated throughout Italy. Mr. Wall had assured him that these had been everywhere received with great thankfulness, and out of the whole number distributed he had only been able to trace six copies which had been destroyed or otherwise rendered of no effect. Mr. Cook went on to illustrate from his own experience the willingness and anxiety shown by the Italians to possess copies of the word of God, and also detailed in a very interesting manner an account of his visits to the meetings for Christian worship and instruction within the walls of Rome. Under the direction of the above-named ministers, (Revs. J. Wall and W. N. Cote) it appeared there were four such meeting-places in Rome, viz. at 9, Vicolo Gaetana; 46, Piazza Trajana; 108, Via del Tritone; and at 5, Vicolo del Cerique. The last mentioned place was situated in the Trastevere, one of the lowest quarters of Rome, and Mr. Cook paid a visit to it with Mr. Cote, under the escort of National Guards, who had instructions to afford every possible protection to the friends of the movement in Rome. It was in the course of Mr. Cook's inquiries that he met with Mrs. Gould, a philanthropic lady, wife of Dr. J. B. Gould, American physician, who had been engaged in teaching the children of the lower classes, and had undoubtedly the honour of establishing the first Protestant school in Rome. He had been conducted by Mrs. Gould to her school, which was in the building occupied by the Vaudois for religious services, one of which he attended. The examination of the school children was very striking and interesting, the children being arranged in a semi-circular group, and all seated on little chairs, the smaller children being in front. Several of the older children were being trained with a view to introducing them as teachers into the Government schools. Mr. Cook then described his visits to several meetings for worship in Rome, at one of which he had said a few words of encouragement. He had also attended a meeting for public discussion, at which forty or fifty persons signed their names to a resolution renouncing Popery; and he could not but contrast his experience of Christian revival in Rome with what he had witnessed in former years. The Romans were awaking from their torpor, and craved eagerly for information and instruction; and unless such were supplied freely and at once, they would in all probability, like many of the working-classes at Milan, turn 'free-thinkers.' Mr. Cook dwelt earnestly upon the necessity for supplying the friends in Rome with tracts and illustrated papers, for circulation in the schools and among the working classes of the community; and called the special attention of the Sunday-school Union (which was represented by Mr. Hartley) to the noble endeavours of Mrs. Gould, who, without any help from England, but aided by the visitors and a few residents, had been carrying on so philanthropic and important a work. She had commenced her mission with a capital of fifty francs, and had now from seventy to eighty children in her school, and was full of hope for the future. He would read the opening sentences of the first report issued by this worthy lady:—'I wonder if we shall ever realise how much entered the breach at Porta Pia with the Italian army on the 20th of September of last year. The gates that were then battered down had long been closed against all progress and religious freedom. Ah, what long draughts of free air swept into Rome that day! What earnest longings were fulfilled! What a sweet rebuke was given to us of little faith, who had waited and longed for, but had not dared to hope that we might ourselves see, the dawn of that glorious

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morning! How we might aid in paying the great debt which the world owes to Italy for having hidden away in her mountain fastnesses the word of God. Now in her new capital, we could aid in civilising and Christianising her people. In a community where the men are Gallios and the women bigots, and men and women alike ignorant, it was easy to see where our work lay. We must begin with the children.' He had promised Mrs. Gould to bring her efforts under the notice of various denominations, and would urge the importance of sending out to Rome a supply of pictorial tracts, for a love of pictures and of art was innate in the Italian mind. Mr. Cook then referred to the second portion of the subject, namely, the establishment of a printing-press in Rome; and he urged the importance of this, as the friends in Rome laboured at great disadvantage with regard to the supply of tracts and Scriptures printed in Italian. The Revs. Wall and Cote had both expressed their desire to have a Protestant printing press set up in Rome. There were, however, several difficulties in the way. The press could not for many years be made self-supporting. It must be purely undenominational and unsectarian, and must be made the means of circulating Protestant Evangelical literature, without reference to creed or party. This was an important question, and he should be glad to hear the views of any friends present on the point, and suggested that some resolution should be framed as to the steps to be taken in the matter.

After considerable discussion, the following resolution, moved by Mr. T. B. Smithies, and seconded by the Rev. J. Clifford, was carried:—'That this meeting desires to thank Mr. Cook for the interesting report of his visits to Rome, and rejoices to hear of the openings for Sunday-schools and a tract depôt, and expresses the hope that arrangements may be made for Mr. Cook to give his statements before the committees of the Religious Tract Society and the Sunday-school Union, and also at a city meeting to which representatives of the various religious societies shall be invited.' It was also determined, in conclusion, to form a committee for the purpose of conferring with the above societies, with the view of arranging for a meeting on this deeply interesting subject."

—"*In what sense were Paul's sins washed away by baptism?* It will not be considered a mere verbal quibble if we say that the passage does not precisely say his sins were washed away by baptism. Ananias having informed him of the gracious purpose of the Lord concerning him and the ministry to which he was called, said, 'And now why tarriest thou? arise and be baptized, and wash away thy sins, calling upon the name of the Lord.' (Acts xxii. 16.) Here was not something which Paul was to receive, or something that was to be done to him, but something which he himself was to do. It was to be done *by Paul;* and no one will suppose that Paul was called to forgive his own sins, or to regenerate himself: so that there is neither baptismal regeneration nor baptismal forgiveness in the passage. Paul was already a believer, and so justified from all things. He was already born of God, and the messenger of the Lord saluted him as 'brother Saul.' Without entering at large into the meaning and intent of baptism, one thing is plainly intimated on the part of the baptized, namely: separation from the past, the renunciation of an old to assume a new position. This was true, even in the baptism of Jewish proselytes from heathenism. It was true in the baptism of repentance by John, and emphatically true in Christian baptism. And this is what Saul the persecutor was called to do without delay, in view of the high vocation which had just been announced to him."

TELEGRAPHIC NEWS.

London, 8th Feb.: The New York papers report that Mr. Secretary Fish has telegraphed to General Schonck, the American Ambassador at the Court of St. James', that America will not recede in any event from the position she has assumed in the *Alabama* Arbitration question.—Lord Lawrence has resigned the chairmanship of the London School Board on account of ill-health.

9th: The *Times* of to-day publishes a telegram from its Philadelphia correspondent dated the 8th instant, stating that the American Government maintains that the British Commissioners perfectly understood that consequential damages would be claimed, and that America therefore will not withdraw any part of her claims, but will leave everything to the Arbitrators.—The majority of the papers in New York, Philadelphia, Boston, and Washington, predict a compromise of the *Alabama* claims, and state that war is impossible.

New York, 9th: The Senate temperately discussed the *Alabama* question to-day, and agreed to await the receipt of official advices from England before taking further steps in the matter.—The *New York Tribune* strongly advocates the English interpretation of the *Alabama* case.

London, 10th: The Ballot Bill was introduced into Parliament last night.—Mr. Brand has been elected Speaker without any opposition.—Mr. Blennerhasset has been elected Member of Parliament for Kerry.—Sir J. Duke Coleridge has not yet finished his speech for the defence in the Tichborne case. Messrs. Rose and Sons, the solicitors for claimant, have withdrawn from the case. Sir J. Duke Coleridge has read a letter from Arthur Orton, which was written in London but addressed as coming from Wagga. He impugned the counsel and lawyers for the plaintiff for continuing the case after this. Mr. Serjeant Ballantine and Mr. Giffard angrily retorted.

11th: The *Observer* states that America has not yet replied to Earl Granville's note, and it is expected that she will urge the expediency of referring the question of indirect losses to the Court of Arbitration.—General Schenck telegraphed the English note to the American Government on Monday last.

12th: The correspondence between the Lord Chancellor and the Judges regarding the appointment of Sir Robert Collier to the Judicial Bench has been published. Lord Chief Justice Boville condemns and Justice Willes justifies the appointment. Lord Hatherley reserves giving any explanation till he can do so before Parliament.—*Obituary:* Mr. Joseph Pease.—It is reported in London that Prince Bismarck has offered to mediate between the Cabinets of London and Washington.—The news of Earl Mayo's assassination caused Exchange Securities to drop; they at last came to the conclusion that there was no conspiracy, and Consols went back to 91⅛.—The *Alabama* monetary panic is everywhere subsiding.—The telegram announcing the assassination of Lord Mayo has caused the greatest consternation and alarm to both the Parliament and the public. Mr. Gladstone, in the House of Commons this evening, expressed with emphasis his great grief at the untimely end of the Governor General of India. He said that Lord Mayo's career had been worthy of that of his predecessors. Mr. Disraeli said that the country had lost an inestimable servant. The Duke of Argyll, in eulogising the late Viceroy, sympathised with his family at the great loss they have sustained.—It is believed at Washington that if England withdraws from the arbitration the only result will be a return to the position as it was before the Treaty of Washington.

Washington, 12th: The house of Representatives have rejected, by 69 against 62 votes, General Butler's motion asking for information regarding the attitude which has been assumed by England in the *Alabama* question.

Paris, 12th: M. Léon Say will retain his appointment in the French Ministry.—M. Rouher has been elected a member of the National Assembly for Corsica by a large majority.—M. Lepouz, a Republican, has been elected for the Department of Eure, and M. Lasalle, a Conservative, for the Department of Cote du Nord.

London, 13th: The whole Press comments feelingly on the death of Earl Mayo.—Lord Napier of Murchistoun goes to Calcutta pending the election of a successor to Earl Mayo.

Washington, 13th: The Senate have rejected the Amnesty Bill.

14th: President Grant has sent to the Senate a copy of the American case in the *Alabama* claims.—The mixed Commission now sitting has been adjourned till the 20th March.

London, 14th: Both Earl Granville and Mr. Gladstone decline to present the discussion on the *Alabama* question to Parliament.—The Right Hon. John Evelyn Denison has been raised to the Peerage with the title of Viscount Ossington.—Sir Louis Malet has been elected a Member of the Council of India.—The House of Commons to-night ordered the production of the English case in the *Alabama* claims.—The reply from America to Earl Granville's Note arrived in London yesterday.—In the House of Commons last night, Mr. Grant Duff, replying to Colonel Sykes, stated that the Duke of Argyll had decided not to grant Bonus compensation to Indian Officers upon any other terms than those mentioned in the Despatch of the 8th August 1866.—The Subscriptions raised in England in aid of the Livingstone Search Expedition amount to £5,000.

15th: All the papers eulogise the Administration of the late Earl Mayo. The *Times* says that the Viceroy died a martyr to the highest calls of his country and faith.—The Livingstone Search Expedition has started.

PASSENGERS SAILED.

Per Str. *Atalanta, vid* Canal, *10th:*

For Liverpool—Mr. and Mrs. W. C. Wood, child, and two Misses Wood; Miss Fotheringhame; Rev. F. C. Cardew; Mr. F. W. Fallon; Capt. Beattie; Master and Miss McConaghey; Master Cunliffe; Mr. and Mrs. Wickes and child.

Per P. and O. Str. *Khedive, 12th:*

For Southampton.—Mr. F. L. Edwards; Mr. D. Campbell; Lieut. and Mrs. Broadfoot; Masters S. and H. Morris; Mrs. and Miss Ramsay; Mrs. Behr, and 2 children; Mr. Jenkins; Lieut. Darton, R.A.; Mr. M. B. Hussain; Mr. V. Hussain; Mrs. Ward; and Mr. Storey.

For Brindisi.—Mr. W. G. Hall; Mr. E. C. Palmer; Mr. T. E. Hartley; Mr. Alexander; Mr. Lewiss; Mr. Wm. Latham; and Mr. E. Knowles.

For Malta.—Mr. and Mrs. Macfarlane; Mr. R. T. Cooke; and Mr. Laurel.

For Suez.—Mrs. Luard; Mr. Sypsomos; and Mr. W. W. Morice.

Per Str. *Neera, vid* Canal, *16th:*

For Liverpool.—Major Grant; Rev. H. Mansell; Mrs. Thomas and child; Mrs. Messmore and two children; Rev. F. Wilkinson; Mrs. Prother and two children; Rev. Mr. and Mrs. Knowles and seven children; Master Ellis; Messrs. Holliday; McMahon; J. Scott; A. Frank; W. Jones; R. Green; J. Brown; W. Slidell; J. Payne; R. Green; J. Bennet; G. Biddle; and J. Gibson.

For Malta.—Rev. Mr. and Mrs. Walsh.

For Suez.—Rev. Mr. and Mrs. Wynkoop; Dr. R. S. Maclay.

PASSENGERS ARRIVED.

Per Str. *Orlando, 11th:*

From London.—Mr. H. Davidge; Mr. King; Mr. R. Miller; Mr. R. S. Wight; Mr. C. Wight; Mr. and Mrs. Johnston; Captain and Mrs. Smith; Rev. Mr. Gregson and family; Miss Goodhall; Mr. and Mrs. Sladen; Captain and Mrs. Moberly; Miss Prince; Mr. Mardal; Mr. Garstin, Mr. Hensby; Mr. Crossman; Mrs. Gabb; Captain Humphry; Mr. Ingles; Mr. Parkins; Mrs. Moffatt, and Mrs. Anderson, and family.

Per P. & O. Str. *Peshawur, 11th:*

From Southampton.—Mr. Mein; Mr. and Mrs. Forman; Col. and Mrs. Jackson, and infant; Mrs. Sinner and infant; Mr Showell; Mr. Hobson; Mr. Fahey; Mr. Beaumont; Mr. Ramsay; Mr. Jameson; Mr. T. Cole; Mr. Macknight; Mr. R. Muir; Miss Hough; Mr. and Mrs. Hathbury; Mr. C. Douglas; Mr. White; and Mrs. Sams.

Per P. & O. Str. *Sumatra, 16th:*

From Brindisi.—Mrs. Watson; Capt. Golden; Capt. Edgcombe; Capt. Curtois; Mr. and Mrs. Schumacher; Col. Blomfield; Mr. Bower; Mrs. Dunkerby; Mr. Sampson; Mr. and Mrs. Nightingale; Mr. Smeaton; Mr. Postonjee; Mr. Haydock; and Capt. Hubbard.

From Southampton.—Capt. and Mrs. Nisbet; Mrs. J. Smith; Captain Stewart; Mr. Sanderman; Capt. Samuels; Major James; Capt. Aislabie; Dr. Booth; Mrs. Hughes Hallett; Mrs. Hall and infant.

DOMESTIC OCCURRENCES.

BIRTHS.

SHOOLBRED—At Jeypore, on the 4th instant, the wife of the Rev. W. Shoolbred, M.A., Beawr Mission, of a son.

KNIGHT—Feb. 8th, at Agra, the wife of Robert Knight, Esq., Bombay, of a daughter.

MARRIAGES.

STEVENS—BRAY—January 16th, at Walcot Church, Bath, by the Rev. N. Nuruberg, Frederick Wm. Stevens, Esq., C.E., P.W.D. Bombay, to Mary Elizabeth, second daughter of Henry Bray, Esq., of Bath.

BAKER—WOOD—Feb. 5th, at Baroda, by the Rev. A. G. Cane, Serjeant J. D. Baker, Royal Artillery, to Anna Sophia Elizabeth, daughter of G. E. Wood, Esq., H.H. the Gaekwar's Service.

CUMBERLEGE—PRINCE—Feb. 13th, at Christ's Church, Byculla, by the Rev. F. L. Sharpin, Nathaniel Richmond Cumberlege, District Superintendent of Police, Woon District, to Elizabeth Waldo Prince, youngest daughter of the late Philip Alexander Prince.

DEATHS.

M'MINN—January 15th, at 8, University Street, Belfast, Stephen Henry M'Minn, Esq., Bombay Civil Service, aged 26 years.

WEATHERHEAD—Feb. 11th, at 86, Malabar Hill, Edward Stuart, infant son of the Rev. T. K. Weatherhead.

DYSON—Feb. 15th, at Mazagon, after a lingering illness, Sarah, the relict of Samuel Westcott Dyson, P. and O. S. N. Co.'s Service, aged 42 years, deeply regretted by a large family and numerous friends.

Advertisements.

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